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INDIAN RECORD

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Indian People of Canada Need Priests, Sisters of Native Blood

VANCOUVER — The spiritual and physical needs of the Indian people of British Columbia were emphasized by the Most Rev. W. M. Duke, Archbishop of Vancouver, at a Mission Entertainment on Sunday afternoon, Dec. 19. The program was in aid of the newly-founded novitiate for Indian Sisters at Anaham, B.C.

After praising the work of the priests and sisters who dedicate their lives to the Foreign Missions, "those territories outside of Canada where the Church has penetrated to reach souls on foreign soil to bring them the teachings of our Divine Saviour," the Arch-

bishop turned to the needs of Canada's Home Missions.

"Among these Home Missions," said His Excellency, "there were, in the first instance, the Indian Missions of Canada, where now, from the Atlantic to the Pacific, there are 125,686 sons and daughters of our Holy Faith. In British Columbia there are 25,515 and among them 14,465 Catholics, spread throughout the province, keeping their own customs and speaking various dialogues of the Indian tongue. There are eleven residential schools, of which seven are Catholic, the largest being at Kamloops. The Indian Missions in the Province are under the care of the Oblate Fathers, the Sisters of St. Ann and the Sisters of the Child Jesus, the Sisters of Charity of Halifax, and latterly the Missionary Sisters of Christ the King.

"Frequently we have met missionaries who have found boys and girls willing to give their lives to God as priests or sisters to work among their own people.

"And so it happens that at the present time there are two Indian boys at the Seminary of Christ the King preparing for the holy priesthood. And at the recently erected Novitiate of Mary Immaculate at Anaham there are two novices and a postulant preparing themselves for work among their own people.

"It is easy to understand how priests and sisters of their own race, knowing their own language, used to their customs, conversant with their failings and inspired by a love to help those of their own blood, can be a great factor in supplementing the work that has been done already in this field to advance and protect the interests of the Indian people."

NEWS BRIEFS

LEASE INDIAN LAND FOR CROP SHARES

OTTAWA. — A government Indian affairs spokesman said the biggest land proposition "in recent years" is now being completed in territory belonging to the tribe of Blood Indians in southern Alberta.

Under the proposition, the federal Indian affairs branch will be authorized to lease 36,000 of the tribe's 350,000 acres of reservation land to farmers on a crop-share basis. Annual payment will be one-quarter of crop value.

\$7,000 LOSS

LEBRET, Sask. — Former Indian school hospital at Lebret, occupied, by J. Klepsch, a teacher, was gutted by fire, and the loss was estimated at \$7,000.

Mr. Klepsch and other occupants were not home at the time of the fire but much of the furnishings were saved by townspeople. The building was of lumber construction and belonged to the Department of Indian Affairs.

AN INDIAN PRINCE

BRANTFORD, Ont. — Movie fans who once watched Harry Smith, six foot Mohawk of the Six Nations Indian reserve, wield a lacrosse stick in the Ontario Lacrosse Association, now are looking at him in a Hollywood movie, "Captain From Castile." Under the name of J. Silverheels, he plays the part of an Indian prince.

PROPOSE INDIANS HANDLE AFFAIRS

WASHINGTON. — A Hoover commission committee has proposed that the government let the 400,000 Indians in the United States have a bigger share in running their affairs.

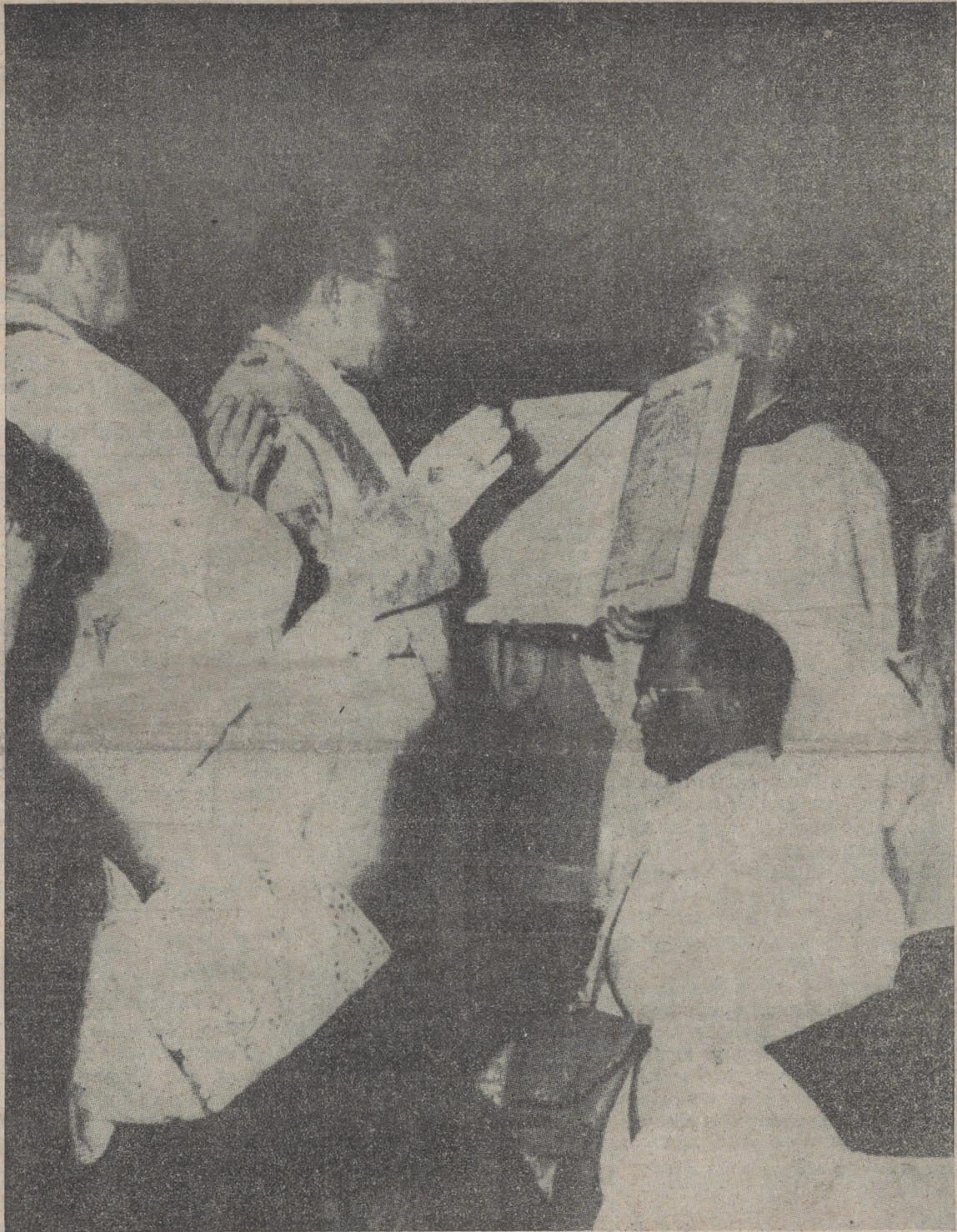
As one step in lifting the Indians out of his status of a government "ward", the group urged the transfer of tribal property to Indian-owned corporations. The government now holds legal title to tribal land, buildings and other installations.

PRIEST'S LIFE SAVED BY MERCY FLIGHT

IGLOOLIK, N.W.T. — Serum was flown by the R.C.A.F., January 10th, from Ottawa, to Igloolik, to save the life of an Oblate missionary, Father Ostran, who had been bitten by a mad dog. Igloolik is 1,450 miles north of Winnipeg, on the northwest tip of the Melville Peninsula, well beyond the Arctic Circle. At this time of the year there are only 90 minutes of daylight.

GARNIER SCHOOL REPORTS PROGRESS

WIKWEMIKONG, Ont. — The Garnier School, at Spanish, Ont., reports the opening of Grade XI, to further higher education among the Indians of the district. The success of the venture depends more on the parents than on the pupils. High school education is being demanded more and more by employers. It is the aim of Garnier School to give its pupils a high school training equal to any in the district.



The ordination of Father John J. Brown, S.J., a Blackfoot of Montana, should be an inspiration to the Indians of Canada, who have very few native priests. Two British Columbia boys are now studying for priesthood at the Seminary of Christ the King.

TOM LONGBOAT, GREAT INDIAN RUNNER, DIES

BRANTFORD, Ont., Jan. 10. — Tom Longboat, lanky Onondaga Indian, has finished his last race.

Funeral was held in the Onondaga tribal longhouse.

The end came January 9 after a long illness to the 61-year-old marathon runner whose powerfully-muscled legs brought him fame—and fortune — from his beloved Ohsweken reservation, near here, to Europe. He was called the "greatest runner of them all" in the hey-day of his career 40 years ago.

No other runner of the day received the publicity given Longboat. He had a cigar named after him. He was the king-pin amongst marathoners and he wore his crown at a jaunty angle.

He cleaned up \$17,000 as a professional and he died with only the house given him by

proud Canadians after he won the Boston marathon in 1907.

Born on the Ohsweken reservation, where funeral services were held, Longboat lashed to Canadian fame in 1906 when he came from obscurity to win the Hamilton Herald 19-mile road race around Hamilton Bay.

He won the Boston marathon the next year and was a "sure winner" for Canada in the 1908 Olympic marathon, but suffered a sunstroke and was forced to quit after taking a long lead.

Longboat had his revenge later. He met the men who defeated him in a professional race at New York's Madison Square Garden. This time it was the big Indian who won.

In the First World War, he went overseas as a runner

with an infantry battalion. In the last war he was a member of the Veterans' Guard stationed at a military camp here and was retained as a guard after the area was turned back to six nations who owned the land.

CREE MUSHERS IN DOG DERBY

THE PAS Man. — Nearly 20 powerful dog teams are entering this year's derby at The Pas. The race started Jan. 20 at 10 a.m.; it is a 140 mile course over frozen lakes and rivers to Cranberry Portage and back. The prize is \$1,000.

Among Cree Indians who have entered teams are: Arthur Dorian, The Pas, driving seven dogs; Louis Baker, South Indian Lake, driving nine dogs; Harold McLeod, Cross Lake, driving six dogs; Ernest Jebb, The Pas, driving seven dogs; Adam Jebb, Summerberry, driving seven dogs; George A. Brightnose, Mile 214, Hudson Bay Railway, this team driven by Tony Constant; Alfred Lambert, Pine Bluff, driving seven dogs; Philip Umperville, Moose Lake, driving five dogs; Edwin Lambert, Summerberry, driving seven dogs, and Fred Cook, The Pas, driving six dogs.

The winner of the derby was Edwin Lambert, a Metis. Jack Heard, of Nelson, was second, and Louis Baker, of South Indian Lake came third.

Joseph Joe, D'Arcy, B.C. Indian, celebrating his 104th birthday, attributed his long life "to eating Indian food, herbs and roots" . .



Stamp issued recently to commemorate the Centennial of the Oklahoma Civilized Tribes: Cherokees, Chickasaw, Choctaw, Muscogee and Seminole.

THE INDIAN MISSIONARY RECORD

A NATIONAL CATHOLIC PUBLICATION FOR THE INDIANS OF CANADA
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A Valiant Missionary Passes On To His Reward

The death of Father Simeon Perreault will leave many a saddened heart among the natives of Saskatchewan, Manitoba and Ontario, where the good Father Perreault devoted fifty-five years of his life as an Oblate Missionary.

When one recalls the difficulties in travel encountered by the pioneer missionaries of Western Canada, he will realize the great energy of the valiant missionary. Father Perreault travelled by ox-team many times. It took him a week, for instance, to travel the 200 miles between Crooked Lake, in Saskatchewan, and Lizard Point, Manitoba. Once he came very near death in a storm during one of these trips.

Father Perreault was very kind and charitable to every one. His heart, as well as his purse, was ever open to human misery. Father Perreault really worked for God only; his aim was to establish the church in the most abandoned fields of missionary endeavor.

Archbishop Sinnott, of Winnipeg, remarked, one day: "How does Father Perreault do to build so many chapels, and to keep up his several mission churches?" This was Father's secret. He knew how to obtain help for his dear parishioners, and to erect chapels in a large number of Indian reservations.

Let us pray the Lord will give to his good and faithful servant the promised reward. R.I.P.

The Lure Of City Magic

While searching for gold in a lost world of jungles, William LaVarre found a vast forest of untapped rubber trees. William figured that if a man could collect five pounds of wild rubber a day, a thousand men could collect 5,000 pounds a day, or a million pounds a year.

His problem was to get a thousand workers among the 8,000-odd Macusis and Wapisianas of the Amazon. William thought it would be easy for him to find them; so he built a trading post, filled it with trade guns, lanterns, knives, food in tins, bolts of cloth, candy, soap and perfume. The tidings of the good news quickly spread in the jungle.

One day a young woman brought William a bunch of bananas as a present. The trader returned the compliment by giving her a three-yard strip of red calico. This was the trader's first mistake. Soon after other women were bringing stalks of bananas, hoping to get cloth in return.

"No more bananas! I want rubber! No more bananas!" the trader pleaded, but vainly. He then proceeded to show the aborigines how to tap the rubber trees. But the chiefs and the men refused to work: "The harvest season is near and the women have all the work they can handle," they said.

The trader's dream was vanishing in smoke, when his helper, a bright Chinese lad, began re-arranging the shelves

of the store, putting away the guns, tins of food, lanterns and knives in the storeroom, and replacing them with jewelry, perfume, combs, ribbon, dresses; he even perfumed the air with sponges filled with fragrance.

The women still came with bananas; the trader was furious. The Chinese lad escorted the women in the store and talked with them for several hours, and plied them with all sorts of presents. The ladies left, rushing back to their canoes, gaily attired and carrying with them the unwanted bananas.

As the women left the trader yelled at his assistant: "What do you mean? giving my goods away . . .!" Ten days passed without a single customer. Then one day the Chinese lad brought a ball of rubber to the trader—the first one. Other women began to come to get presents, but the answer was ever the same: "No rubber, no presents! You want dress, catch man, catch rubber, get dress . . .!"

Two days later the first male customer came with rubber, but he had a complaint: The trader caused him much trouble; there had been peace before this day, now the women nag their husbands all day to get rubber.

Unhappy women make unhappy villages; for a few weeks the trade went all in women's goods, but gradually more self-assertive men demanded masculine goods, and guns, machettes, lanterns, came out of the storeroom.

Business began to boom, and with it prosperity among the aborigines. Rubber came in by the ton instead of by the pound. Macusi women vied with Wasipiana for the latest calico prints, for the gaudiest dresses. The mushrooming industry formed a compact, well-organized village. Sewing machines were found in the homes, modern enamelware replaced the clay cook pots; kerosene lanterns now hung in the huts, every one enjoyed better food, and general happiness was felt by all.

The Chinese assistant had solved the greatest of all riddles: "What wife wants, man must work for. Jungle wife all the same as city wife . . . city wife all the same as jungle woman!"

And so, on the remotest banks of the Amazon, a Chinese trader's assistant achieved a great task, without even spending one dollar of government money.

This story has a lesson . . . "qui potest capere, capiat!"

FATHER PERREAULT DIES IN MONTREAL

Word has been received here of the death Jan. 4 in Montreal of Rev. Simeon Per-



reault, a missionary to the Salteux Indians in Manitoba

from 1892 to 1945. Funeral was held at St. Peter's church, Montreal.

Father Perreault, active in Indian missionary work for 50 years, was successively principal of the Lestock Indian school in Saskatchewan, at Crooked Lake, Sask., Fort Frances, Ont., and Fort Alexander, Man. He also served at Berens River, Man., St. Philip's Sask., and from 1917-1921 was assistant at St. Joseph's Catholic church in Winnipeg.

Father Perreault erected a number of mission chapels at Indian reserves throughout Manitoba.

FATHER LEONARD PASSES AWAY IN MONTREAL

After a long illness, Father G. Leonard, long time principal of the Camperville and Lebreton Indian Residential schools, passed away in a

Montreal hospital on Dec. 1948. He was 71.

Father Leonard was dained priest in 1905; he first appointed as principal at Sandy Bay, Man., then at Mary's school, Kenora, His next appointment was Camperville, and in 1911 Lebreton; his greatest trial was the fire which destroyed the Indian school in 1932.

Through his untiring efforts the school was



opened. The boys were lodged at the Scholasticate of the Oblate Fathers, while the girls found quarters in the old Lebreton church, and in the basement of the new one. Father Leonard was successful in obtaining from the Government the reconstruction of the Lebreton school, now the largest and best-appointed in Canada. The new fireproof building was opened in 1936.

Retiring from Indian work, Father Leonard was successively bursar at the Gravelbourg College, superior at bursar at St. Laurent, Manitoba, where illness struck him in 1946. He retired for some time at the Kenora Indian school, then went to Montreal to be hospitalized.

Every one who knew Father Leonard appreciated his devotion to the Indian children committed to his care. R.I.P.

Even the most meticulous person perspires constantly in summer and winter. It is one of the body's methods of eliminating waste. To avoid offending the skin healthy, the pores must be kept open and the body scrupulously clean. Frequent changes of linen and underclothing are essential.

THE HOLY SACRIFICE OF THE MASS

LESSON I

In a previous issue of the Indian Record we have given a general introduction to this series of lessons on the Mass. To help you remember what we wrote last month, try to answer the following questions:

1. Which is the greatest act of worship in the Catholic Church?
2. Does the priest offer Mass for himself alone?
3. How should we assist at Mass?
4. How was Mass offered in the early days of the Church?

If you cannot remember the answers look them up on this page.

In order to help you understand what goes on at the Altar, when the priest says Mass, we present you with the following set of pictures, which you should study attentively.

There are two main parts in the Mass:

I—The Mass of the Catechumens

You will note in this picture the numbers. These correspond to the various prayers which the priest recites in this first part of the Mass.

"We Speak to God"

1. (On Sundays only). The Blessing with Holy Water.

2. Prayers at the foot of the Altar.
3. The "Introit" (meaning: He, the priest, enters).
4. The "Kyrie Eleison": Nine invocations to obtain mercy from Our Lord Jesus Christ.
5. "The Gloria": A hymn of praise. (Glory be to God in the highest).
6. The collects: Short prayers, referring to the Feast of the day.

"God Speaks to Us"

7. The Epistle: A reading from the Letters of the Apostles, or from some part of the Old Testament, designed to instruct the faithful.
8. The Gospel: A reading from the Gospels, that is from the life of Our Lord.

II—The Mass of the Faithful

After the reading, or singing of the Apostles Creed (Credo), the Mass of the Faithful begins with the Offertory (offering, by the priest, of bread and wine).

The Offertory is followed by the reading of the Secrets (other short prayers similar to the Collects), then the Preface (a song of praise) is chanted or read by the priest; this is followed by the "Sanctus" at which the bell rings for the first time.

This chart shows the Canon of the Mass: this is from the Sanctus to the Communion. It is called Canon because it never varies at any Mass. The word Canon means a rule or measure, therefore something that is never changed.

The Cross in the picture is a sign of the Consecration, at

which the bread and the wine which were offered by the priest become the Body and Blood of Our Lord Jesus Christ.

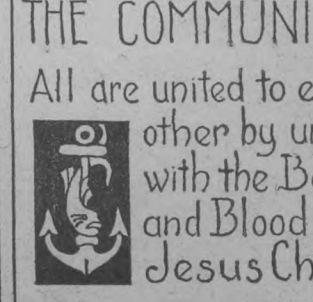
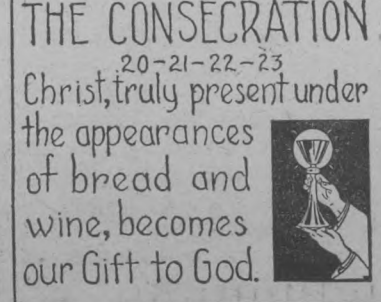
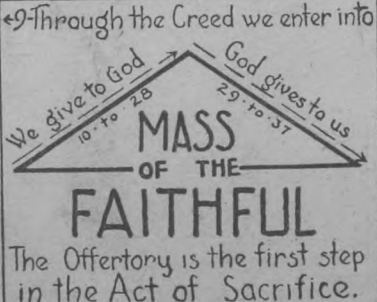
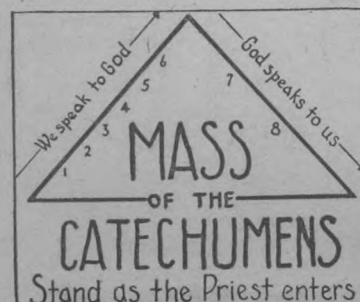
The Canon ends with the Communion, first of the priest, then of the faithful.

The Mass ends with the cleansing of the chalice, the reading of the prayers called "Post-Communions," the Blessing of the faithful by the priest and the reading of the last Gospel.

Our next lesson will deal with the various ceremonies of the Mass.

Answers to Questions

1. The Sacrifice of the Mass.
2. The priest offers Mass for all the Faithful.
3. We should assist at Mass with attention, and we should follow the Mass in our prayer books.
4. In the early days Mass was often said in the Catacombs.



CANADA-WIDE ASSOCIATION PLANNED

WINNIPEG, Man. — Approximately 35 delegates, purporting to represent 60,000 Indians from Saskatchewan, Manitoba and Ontario, met in Bethune Hall, Monday, Jan. 17. A statement issued following the meeting outlines the major demands of the delegates to the federal government as part of a national organization program.

They include: The right to examine the Revised Indian Act, full protection of Treaty rights, elimination of taxation, full power of Indian councils to manage domestic affairs of Indians, exclusion of Indians from game and fishing regulations, and re-adjustment of the Indian's social guarantees.

Provisional officers have been appointed who have power to call a national convention and to circulate a petition to the native bands. This group is said to succeed to the North American Indian Brotherhood.

The temporary officers are: John B. Tootoosis, chairman; Henry Jackson, secretary; John Skeeboss and Alex Padgina, executive committee.

The Winnipeg meeting has not yet received the approval of the Indians the delegation claims to represent. It is not known yet if the new association will receive the full support of the various associations already in existence, such as the North American Indian Brotherhood, the Union of Saskatchewan Indians, the Indian Association of Alberta and the Native Brotherhood of British Columbia.

The Association, in order to carry any weight with the Federal Government, in the revision of the Indian Act, scheduled for the present Session of Parliament, will have to receive specific approval of all the various bands it claims to represent, not only in Northern Saskatchewan, but also in Manitoba and Ontario. (Editor.)



The provisional officers of the fledgling association formed recently in Winnipeg: Alex. Padgina (Moberg, Ont.), John B.

Tootoosis (Cut Knife, Sask.), John Skeeboss (Paynton, Sask.), and Henry Jackson (Christian Island, Ont.).

UNBALANCED DIET CAUSES "INATE INERTIA"

TORONTO, Dec. 29.—R. A. Hoey, of Ottawa, former director of Indian affairs for the mines and resources department, said the Canadian Indian's so-called "inate inertia" is due largely to his unbalanced diet.

He told members of the American Anthropological Association "a scientific survey of the Indian's nutritional deficiencies now is needed not only in the interests of the Indians, but also in the interests of the white man here and of national unity."

Mr. Hoey's address, in which he reviewed the major federal government undertakings on behalf of the Indians, formed a major part of a special panel discussion sponsored by the association for the Society of Applied Anthropology.

About 290 anthropologists, members of several allied groups within the American

Anthropological Association, began their first Canadian meeting.

H. B. Hawthorn, of the University of British Columbia, John J. Honigman and A. J. Kerr, of the University of Toronto, who conducted field surveys among B.C. and Ontario Indian groups, supported Mr. Hoey's call for a detailed investigation of the Indian's dietary habits.

The consensus of their report indicated Indians eat enough food but they do not eat the right kinds. All three found the nutritional standards of the Indian's eating deficient.

The former Indian director lauded work of the joint Senate-House of Commons committee on Indian affairs which has been preparing recommendations for amendment to the Canadian Indian Act, unchanged since 1879.

HISTORIC DECISION

OTTAWA, Dec. 30.—Newfoundland's decision to join Canada as a tenth province was one of 1948's most historic developments.

Twice before—in 1869 and 1895—union attempts floundered. But in 1948 the Newfoundland people voted 77,869 to 71,464 for confederation. Before the year end the terms of union were laid down for approval of the Newfoundland commission of government and the parliaments of Canada and the United Kingdom.

The terms, which set March 31, 1949, as the target date for consummation of union, were drafted by seven representatives of Newfoundland and seven from Canada. The representatives worked almost continuously from Oct. 6 to Dec. 12 before reaching an agreement on arrangements under which the 450-year-old island colony would become a province.

When finished, the terms proved satisfactory to all but one member of the Newfoundland delegation, Chesley A. Crosbie, prominent St. John's business man. He refused to sign because of dissatisfaction over the financial terms.

The historic document was signed for Newfoundland by A. J. Walsh, chairman of the delegation, Joseph Smallwood, F. G. Bradley, Philip Gruchy, G. A. Winter and J. B. McEvoy. Prime Minister St. Laurent and Hon. Brooke Claxton, acting minister of external affairs, signed for Canada.

The financial arrangements were based on terms outlined a year ago when representa-

tives of the two countries discussed a possible basis for confederation. But the new provisions showed that Newfoundland will receive about \$20,000,000 more over a period of years than was provided in the initial agreements.

Northern Man. Schools Improve

THE PAS, Man. — School facilities for Indian children in Manitoba's north country are to be expanded.

Officials of the Indian affairs branch and the provincial department of education have completed a survey of educational services and needs in 22 northern settlements. Their inspection trip took them to 25 schools.

R. D. Davis, of Winnipeg, regional supervisor of the Indian affairs branch, disclosed on the party's return that 13 new schools for Metis Indians would be built next summer.

Material Ordered

Building material already has been ordered and, in some cases, shipped north. Carpenters have been engaged for the construction work. The Indian affairs branch would be responsible for construction of six schools and the province for the other seven.

Bernard Grafton, of Winnipeg, representing the department of education, said that the government is "interested in giving each and every child an opportunity for education. Wherever there are a few families in isolated spots we are attempting to help these children."

Mr. Grafton said the Dominion and provincial governments are placing joint responsibility schools at many points where there are insufficient children of both treaty and non-treaty Indians to warrant a school for each class.

The provincial official said that this had resulted in

savings in equipment and overhead expense and had created "better understanding and co-operation between the two groups."

GAME LAWS DISCUSSED

SASKATOON. — Alleged discrimination against Indians under game laws was one subject discussed at the annual meeting of the Saskatchewan Indian Assembly in Saskatoon. Mr. John B. Tootoosis, of Poundmaker Reserve, near Cut Knife, presided.

Meetings have been held on the various reserves during past weeks and 18 chiefs attended the Saskatoon meeting to elect officers and delegates to attend the meeting of the National Indian Assembly scheduled for January 17 in Winnipeg.

Indians are seeking to have game permit regulations abolished in connection with their race, claiming they are exempt under treaty rights.

It will be recalled that Indians from the Thunderchild Reserve were recently fined for shooting game in the national park at Waskesiu.

SEED BEADS AVAILABLE

WINNIPEG, Man.—Seed beads are again available in various colors: Gold, silver, white, blue, red, green, coral, black and purple. They sell in small bottles at 20 cents each, at Eaton's, Winnipeg. You can order them by mail.

CREE GIRL ADOPTED FOR YULE PARTY

WINNIPEG — Magdalene Christie Rose, Beady, a 6-year-old girl, probably had the most memorable Christmas of any Indian child in Canada. She was given dozens of gifts and received a Cree-speaking visitor, while she was on leave from the Winnipeg Children's Hospital, at the home of Mrs. Pearl Bereskin. Magdalene is stricken with infantile paralysis, so also is Mrs. Bereskin's son, who is at the same hospital.

SILOU CONVICTED FOR CONSPIRACY TO INCITE REBELLION

QUEBEC, P.Q. — John Chabot, 70, chief of the Maniwaki Reserve, advised all the members of his tribe that all registration cards issued by the League of the North American Indian Nation (which had some vogue in Eastern Canada a few years ago) would be useless until the new organization would be officially recognized.

Chabot was testifying in the trial of Jules Sioui, accused of conspiracy in inciting Canada's Indians to revolt against the government. Chabot said that he did not recognize the jurisdiction of the court which was trying Sioui. Sioui pleaded his own defence. A jury was chosen.

Montagnais chief, Michel Vachon said at the inquest that Sioui had divided his people into two factions. The Indians of Bersimis, said Vachon, refused to pay income tax, hunt without permits outside their game preserves and claim half-fare on railway trains.

Sioui pretended that the court has no jurisdiction over his case, and that only the O.N.U. has the competent authority to deal with the "League of the North American Indian Nation."

Sioui's Defence

Jules Sioui, a 44-year-old Indian of Loretteville, Que., on trial for "seditious conspiracy to incite Indians to rebellion," described himself as the successor of Louis Riel.

In a two and one-half hour defence plea, Sioui told a criminal assizes jury: "I am a victim of

the abominable and irreparable crime of the powerful authority that killed Louis Riel.

"The history of that patriot who fought for the rights of his people and mine is repeated today in this courtroom.

"All the acts he had performed as secretary-general of the North America Indian national government had not been directed against the people of this country but intended only in the legitimate defence of the rights of his own people, the Indians.

"God made races and countries and these were given equal privileges—a powerful country has no right to exercise its majority power over a weaker neighbor inasmuch as that weaker sister lives in peace and contentment.

"I believe the tribunal that today stands considering my life's work is but an integral organ of that country which has abused this natural law.

"The reasons why I am defending the Indian people, my people, with such staunchness is because my forefathers owned the soil which now has been stolen outright from their descendants," he said.

In a long review of the history of the Indian nations since the days of Christopher Columbus, Sioui told the jury his people had been pushed back into the darkness of the forests.

"Our people," he said, "are nothing but subjects of poverty, ignorance, abandonment and misery."

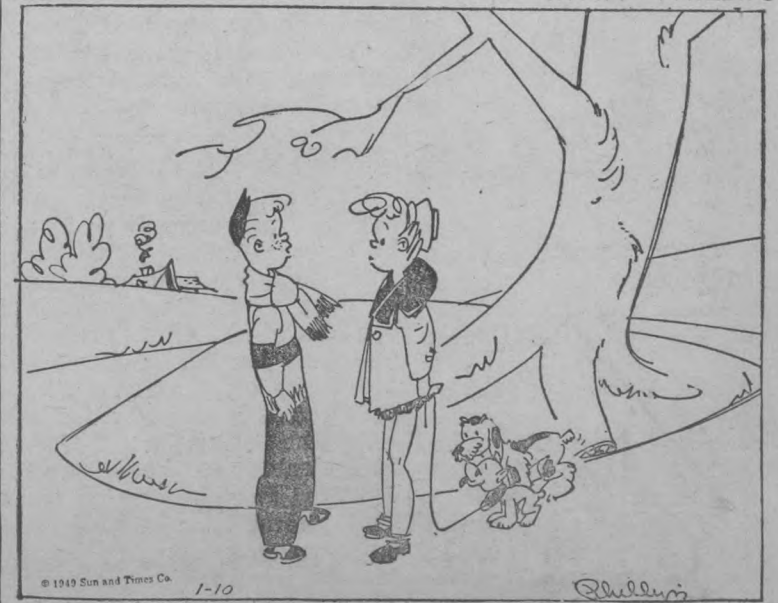
On January 22, Jules Sioui was sentenced to two years in penitentiary for conspiracy to incite Canadian Indians to rebellion.

Sioui admitted a record of five previous convictions between 1937 and 1945.

The Crown prosecutor was Paul Miquelon, K.C.

SCUFFY

IRVING PHILLIPS



QU'APPELLE VALLEY NEWS

LEBRET.—Our school team have new hockey uniforms, blue, white and red (patterned after the Montreal Canadiens), with a design showing an Indian head and the name of the school. A league has been organized with Kamsack, Yorkton and Melville.

Recent scores, all victories, for Lebre Indian School:

Melville 6, Lebre 8.

Yorkton 0, Lebre 11.

Kamsack 4, Lebre 5.

December 14 marked the feast of our Father Principal. He was honored by a Christmas concert at which Dr. and Mrs. A. B. Simes, of Fort Qu'Appelle, and the Fathers and Brothers of the Lebre Seminary attended, along with numerous guests.

Several band selections, choruses, piano solos, a fan drill, and several plays were on the program. A **Feast Day Playlet** was cast by the Grade I pupils: Connie Lafontaine, Gilbert Keewatin, Clara High Eagle, Bessie Dick, Caroline Goodwill, Anita Dumont, Dolores Desnomie, Wayne Goodwill and Will Gordon.

In **Indian Children Looking for Christ-Child**, produced by the Intermediate Girls' group, the actresses were: Lucy Desnomie, Violet Blacksioux, Florence Ward, Ruth-Ann Cyr, Angeline Bellegarde, Stella Dubois, Shirley Strongeagle, Eva Benjoe, Pearl Ironchild, Gracie Lavallee, Yvonne Desnomie, and 14 others cast as Angels and Snowflakes.

The most successful play, directed by Mr. Ed. Doll, was **'King of Nomania'**, a Dramatic Festival play. In this play were cast: Willie Dumont, Willet Dubois, George McKay, Harvey Dumont, Florence Ward, Alex Bellegarde, Lorraine Bellegarde, Pearl Ironchild, Anita Bellegarde, Buddy Desnomie, Leslie Crowe, Ivan Obey and Shirley Strong Eagle. **Zoril** was played by Robert Desnomie, **Count Luz**, by Kenneth Goodwill; **Snigran**, by Art Obey. Others in the cast: Clifford Goodwill, Gracie Lavallee, Gordon John, Arnold, Stemchild and Charles Bellegarde.

Christmas holidays were enjoyed at home by the pupils; Midnight Masses were celebrated on all the neighboring reserves. The Assiniboine also had one this year.

J. L. Desnomie and Mary Goodwill, both in hospital, were given leave to visit their parents during the Christmas holidays.

On January 4, Alphonse Lavallee, a school employee, and Ethyl Rainville were married at the school. Father Piche, O.M.I., officiated.

John Stanislaus, of Duck Lake, Sask., is a new pupil at the high school. He came on January 4.

There were 91 baptisms and five wedding in the Qu'Appelle Valley missions during 1948.

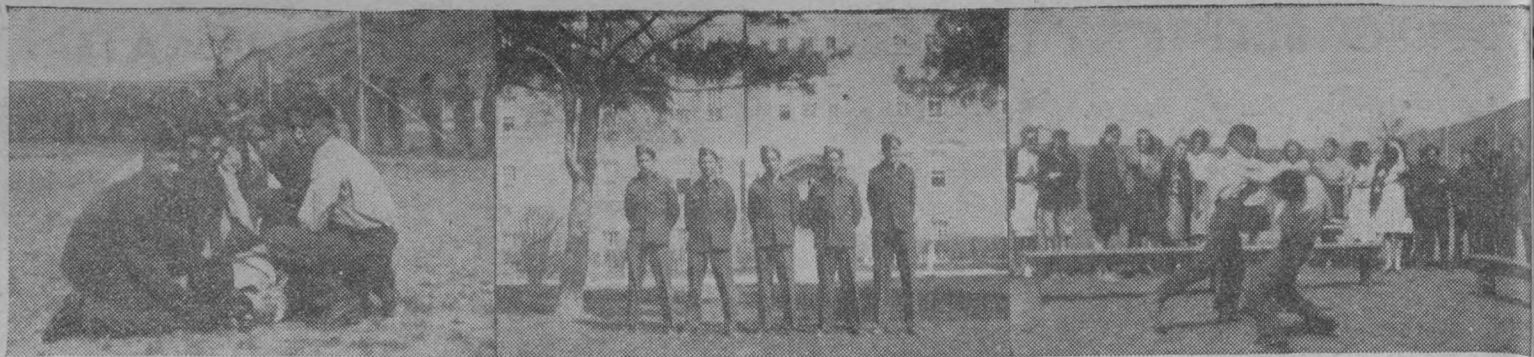
Baptisms

CARLYLE—Joseph Douglas, son of Laurence Big Eagle and of Marjorie Bear, was baptized on December 5.

FILE HILLS—Margaret Sandra, daughter of Vincent Bellegarde and of Cora Dumont, was baptized on December 14.

PASQUA—Joseph Charles, son of Solomon Asham and of Melia Pelletier, was baptized December 25.

SHOIX RESERVE—Richard Tawiyaka, nine, son of Edward Tawiyaka and of Agnes Bear, was buried December 23, by Father Gelin. R.I.P.



The Lebre Indian School cadets won top honours for Saskatchewan in 1948. Shown here are: 1, a first-aid demonstration; 2, the cadet officers; and 3, a boxing match.

TOUCHWOOD AGENCY, SASK.

KINISTINO RESERVE.

Maurice Lumberjack was married to Margery Tom, Dec. 20. . . . Our sympathy to Norman Scott's family, which lost their 16-year-old son, Jimmy, who accidentally shot himself, and who died in St. Therese Hospital, in Tisdale. This was the third fatal rifle accident last fall at Kinistino.

NUT LAKE—Mrs. Bill Deafad is very ill, at home.

FISHING LAKE—We had Midnight Mass at our church; more communions were received this time than last year. . . . Mrs. Andrew Slippery's son, Paul Kenneth, was baptized on Dec. 23.

POORMAN'S RESERVE—Mrs. Ella Kitella, wife of the Assistant Indian Agent, was hospitalized at Lestock; she had pleurisy. We wish her a speedy recovery.

MUSCOWEQUAN RESERVE—The ex-pupils of the Catholic Residential School played several games against the Rangers, here. The scores are about even at this time.

DAYSTAR RESERVE—Mrs. Kinequan passed away recently of a heart attack while she was in Lestock Hospital. R.I.P.

TURTLEFORD, SASK.

Thirty-one bright smiling, healthy Indian children all waiting for Santa to come and distribute gifts and treats, the funds for which had been raised by their parents and friends, that was the picture at the Thunderchild School, Turtleford, Sask. on Wednesday.

The children put on a programme under the direction of the teacher, Mrs. F. L. Ross.

The school was gaily decorated and a pretty Christmas tree stood in one corner.

Santa came and gave each child on the Reserve a toy and candies and each family received a bag of treats.

It was especially gratifying to those interested in the welfare of the Indians that this Reserve had shown initiative in raising funds for their Christmas cheer.

This has been done by having three box socials in the school through the efforts of Wm. Wapass. Assisting him were Mr. Albert Castagnier, Assistant Agent, Mrs. Castagnier and Mr. and Mrs. Ross.

One hundred and twenty gifts and sixty bags of treats were distributed.

FISHER BAY, MAN.

Hello Folks! May I come in and join you once more in a bit of gossip? First of all I'm going to tell you about a sad incident which happened on the 20th of Nov. last. Russell Murdock, son of Henry Geo. Murdock, of Koostatak, drowned at Moose-Island.

Another young man, Gordon Cochrane just about drowned too, he hung on the ice for some time by his chin before rescuers pulled him out. Earl and Leonard Mason ran out to try and pull him out, but they also fell in, but

thanks to the courage of Percy Mason, if it wasn't for him all four would have perished.

We regret to announce the death of Priscilla Ross, daughter of Edward Ross of Jackhead. She was ill for some time. R.I.P.

There was a wedding at Dallas, Dec. 14, between William Charles McKay Koostatak, and Mary Manningway, daughter of Duncan Manningway of Dallas. Rev. Fr. Dumouchel, O.M.I., officiated.

P. S.—Is Chief Sittingstone still alive? If he sees this, will he please write again in the Indian M. Record.

Mrs. Robert Kipling, Cor.



Convert—Mrs. Oksana Kasenkina, the Russian school-teacher who escaped from the New York Soviet Consulate in August, 1948, has been received into the Catholic Church recently.

FORT ALEXANDER

Under the Ice

January 4, 1949. Joseph Courchene, a member of this band, is on a gravel laden truck, driving the snow plow over the large boom on the northeast side of the Winnipeg River, opposite Pine Falls. "Finished. Off we go. This rough spot yet. Better pass over it. We will back up and strike to even it," said his companion, John Coss, a French-Canadian. Suddenly Joe feels the hind wheels spinning, the back sink, and the truck plunge. Quickly he tries to open his door. It strikes against the ice. He slams it back, and down he goes to the bottom. Extricate himself, he frantically makes for some opening, but bumps his head against the ice. Stunned by the blow, down he goes again, and up, this time in the open water, throwing his hands up for help, unconscious. . . .

Providentially, George Swan was sawing wood on the high river bank close by. Down he comes running, wades through the cold water that has flooded the ice, looks desperately for some hook or pole, finds a coat, which he throws over the benumbed fingers, to no avail. . . .

Finally Joseph, in a dying effort, thrusts his head out of the water; it goes right into the sleeve of the coat re-

peatedly swung at him, and he is dragged, with much pain, to safety over the ice. Sarah Atkinson waves with force to a distant team for help. She wraps the wet and frozen body with a blanket, and the horses gallop to the Fort Alexander Indian Hospital.

Joseph felt pain all over, spat blood, coughed, but came home on the 10th, the same day that his companion had his burial service in St. Teresa's Church at Pine Falls, the body having been found only four days after the accident, once the truck had been pulled out. On the following Sunday, Joe and his wife, notwithstanding the cold weather, came early to receive Holy Communion in thanksgiving.

"What saved my husband was the blessed medal I gave him last summer," said Annie.

Once more are verified the salutary words of the Gospel: "Then two shall be in the field: one shall be taken, and one shall be left."

Two women shall be grinding at the mill: one shall be taken, and one shall be left.

"Watch ye, therefore, because you know not what hour your Lord will come." —(St. Matt. 24: 40-42).

CHURCH OF ASSUMPTION BLESSED AT TELKWA

TELKWA, B.C.—In a colorful ceremony on the Sunday before Christmas, Bishop Anthony Jordan, O.M.I., of Prince Rupert, blessed the new Catholic church of the Assumption here. Built on the site of the first mission church, the new parish church is a stucco building, 46 by 24 feet.

Many of the congregation, who filled their new church to capacity, travelled far to assist at the ceremony. Before the solemn blessing, the pastor, Father Paul Sanschagrin, O.M.I., explained the meaning of the ceremonies in the native Indian tongue. Bishop Jordan followed with an explanation in English.

At half past nine, according to the rites of the Catholic church, the blessing proceeded. First the outside walls were blessed, then the interior of the church, as the Oblate Bishop proclaimed its official title: "Church of the Assumption of the Blessed Virgin Mary."

Mass followed. Bishop Jordan in his sermon spoke to the large congregation of the role of a church.

During Benediction of the Blessed Sacrament at which the prelate presided, the choir led by Thomas George sang in both Indian and Latin.

BABY SITTERS SEND GIFTS

REGINA.—Fourteen-year-old Regina girls, belonging to a Sunday school class wanted to do something to help out at Christmas. They gathered together toys, dolls, etc., altogether 125 pieces. They sent these to the Indian day school, on the Assiniboine Reserve, at Sintaluta. Postage money was raised by donating their fees as baby sitters.

BLIZZARD-BOUND

PINE RIDGE, S.D., Jan. 14.—Army and civilian planes hummed over the big Pine Ridge Indian reservation in a continuing battle against hunger and starvation.

The planes carried food fuel and medical supplies to that blizzard-bound emergency area.

Roads still were blocked ten days after the storm blanketed western South Dakota, cutting off entire communities and isolating ranches by the dozen.

A U.S.A.F. helicopter carrying an army doctor flew from Rapid City to Allen, a tiny reservation town, where an unidentified woman was reported in need of immediate medical aid.

Superintendent C. L. Powers reported that a bad epidemic of dysentery had broken out on the reservation.

LAC SEUL, ONT.

H.B.C. Store Razed

The Hudson's Bay Co. store was burned late in the evening of Dec. 23. The manager, Mr. P. Houston, the clerk, and Father E. Benoit, O.M.I., helped by many Indians, tried to control the flames, in 20 below zero weather, but were unsuccessful.

It was impossible to save anything on account of the dense smoke. The store is a complete loss; the sheds and hangars were saved. The new store had been built seven years ago; stock destroyed amounted to \$15,000. The safe and its contents were found in perfect condition.

The main warehouse is now used as a store; Starratt Airways flew new stock in from Hudson.

Nursing Station Opened

The nursing station built last summer by the Federal Department of Health, was occupied in November by the nurse, Mrs. Charles Hainsworth, and Elsie Wesley, of Las Seul, a maid. Peter Seymour, from Kenora, who had been working on the building, left for his holidays, Dec. 23.

Midnight Mass

Father E. Benoit arrived here Dec. 21 to celebrate midnight Mass at Lac Seul. The attendance was good.

Mrs. Philip Basket lost a two-month-old baby, Dec. 20. Agnes Bottle spent a week in Sioux Lookout General Hospital.

Corinne Garrick, daughter of Fred Garrick, has taken a job at the Osnburgh Nursing Station, on Lake Joseph, Ont.

Trapping was fairly good last fall; but fur prices have dropped since last winter.

FRENCHMAN'S HEAD, ONT.

"Massgonini," Henry Fox, passed away recently. Aged 99, he was one of the oldest Indians around here. He was blind. He had met the first Catholic missionary who came here, the late Father Lestanc, O.M.I., in 1869. This was before the Northwest Angle Treaty had been signed.

COLORFUL SCENES AT CAUGHNAWAGA PAGEANT HONOR KATERI TEKAKWITHA



A descendant of the saintly Iroquois maiden, also called Kateri Tekakwitha, shows how her patron prayed. She is with her aunt Anastasia.



Iroquois chief and braves of Poking-Fire's village (Caughnawaga) re-enact scenes of the early war parties along the St. Lawrence River, in 1677. The pageant was held to honor the Iroquois maiden, who lived an exemplary life among the aborigines, nearly 300 years ago.

CHIEF SMILING FACE

A chief of the Cree Indian tribe, the late A. E. "Bert" Whitmore, was known fittingly enough as Chief Smiling Face.

He was a little chief of the Sioux tribe, too, and the Sioux knew him as "Okema Chicala."

It was on Wednesday night, July 29, 1931, that Mr. Whitmore, then president of the Regina Exhibition, stepped from the attractions platform at the fair grounds as Chief Smiling Face of the Crees and was hailed as a life member of the tribe.

Hundreds of fair-goers in the grandstand had witnessed the colorful, impressive ceremony.

It was the first time any president of the Regina Exhibition had been named chief of an Indian tribe and a news story of the day reported it was the first time a citizen of Regina had been so honored.

Old Prophecy

Fulfillment of an old prophecy was made at the ceremony, for 40 years previous, Black Bull, warrior of the Sitting Bull tribe, prophesied that the young Whitmore would some day be a member of the Indian race.

The prophecy was made by the banks of the Moose Jaw river, where Mr. Whitmore, as a boy whose hobby was Indians, used to live.

One of the only three Indian interpreters in the northwest in the early days, Mr. Whitmore was official interpreter in the district at the age of 12.

Interpreter for the initiation ceremony was Abel Watetch, a Cree Indian, and a graduate of the industrial school at Qu'Appelle. "He spoke as good English as can be found among the Indian tribes of Saskatchewan," a news story said. An assistant was Chief Achim Piapot.

Twelve chiefs of the Cree tribe, accompanied by their wives, mounted the exhibition platform. Two tall chiefs escorted Mr. Whitmore to the platform and seated him between them.

Chief John Piapot, senior chief of the tribe, with many jests, told the people in the Cree language that the council of Indian chiefs had decided to make Mr. Whit-

more "Chief Will-ya-telouah-payo," or Chief Smiling Face.

"The chief said that many years ago the buffalo had roamed the prairie and the man was unknown," the Leader-Post recorded. "Then the white man had come and farms had sprung up in the land and the white man had brought his civilization with him."

"There had been many white men who had been friendly to the Indians. Of these, Chief Smiling Face had been one, and had grown up among them. He had done much good work for the big fair, and for the big World Grain Fair, which was to be held in 1932. (The fair was postponed until 1933). All the Indians were looking forward to this big show," the chief said in his sing-song voice.



A. E. WHITMORE

As the women and the braves chanted their approval, a headdress of eagle feathers was placed on the new chief's head, a green robe around his shoulders, and he was given a peace pipe.

Chief Smiling Face, remembering his early associa-

tions with the Indians, addressed them in the language of the Sioux.

"He thanked the braves for the honor they had done him in making him chief of their tribe and for the many years of friendship which he had enjoyed with them," the story recounts. "His friends, the Indians, had done much work for the province. They had sent their boys to the front in the Great War, and had helped to maintain production on the land during those trying times."

"The chiefs and the women walked up in single file to shake the hand of the man that had been their friend for many years. The crowd applauded."

In a Leader-Post editorial dated July 31, 1931, the late D. B. MacRae referred to Mr. Whitmore as "the popular president" of the Regina Exhibition association and said his title was "a fitting designation, indeed, it will be agreed, when one reflects upon the genial ways of the gentleman in question."

"Continuing, Mr. MacRae wrote in part: 'The city takes on a new glamor in having an Indian chief as one of its foremost citizens. . . . We still have the depression with us but we have a new source of interest and inspiration that should be good for many years to come.'"

SR. AGNES, INDIAN OBLATE SISTER, MAKES VOWS

MARTY, S.D. — On December 8, Sister Agnes, Oblate Sister at Marty, made her vows of poverty, chastity and obedience. By this profession she bound herself more closely to God in her religious life.

Sister was presented by Mother Thecla and Sister Loretta Marie, superior of the Oblate Sisters. Father Gualbert received the vows.

Sister is the former Inez Jetty, of Fort Totten Reservation, St. Michael, N.Dakota, daughter of Mr. and Mrs. Fred Jetty, both of whom were present for the ceremony.

Sister Agnes made her grade school at St. Michael, N.D., and was a member of the 1947 at Marty High School. She joined the Oblates in May, 1946, and since December, 1946, has been a novice.

To Sister goes our wish that God may bless her abundantly in her religious life.

Solemn Renewal

At the same ceremony, Sister Ann Marie and Sister Christine made their solemn renewals of vows. They were first professed on December 8,

1943. They each received a ring which signifies their pledge of fidelity to God. Their rings are inscribed with their motto for life.

Both Sisters graduated from St. Francis, S.D., in 1941 and entered religious life in June of the same year.

Sister Christine was the former Alvina Hudson, and Sister Ann Marie was Madeleine LeCompte.

God's blessing on them!

TEN INDIAN CHIEFS were visiting the White House in 1864, when their guide and interpreter was bribed by P. T. Barnum to bring them to his American Museum in New York for exhibition, on the pretext that they were to be

given a public reception. After this so-called reception had taken place hourly for a week, the chiefs realized they had been tricked and departed in disgust, telling Barnum to go blazes. A few months later, through the carelessness of an employee, the 24-year-old museum caught fire and burned to the ground.

NATIVE WOMAN HONORED

An American Indian, Dr. Lillie Rose Minoka-Hill, who was graduated from the college in 1899, practised for many years among the Oneidas, in Wisconsin, and was named by a national-award committee as the outstanding member of her race in 1947 "for her lifetime record of humanitarian service to her people."

GAME LAWS NEED TO BE CLARIFIED

Under the Indian treaty signed with the federal government of that time, Indians have the right to kill wild game for food only, at any time of the year, on unoccupied Crown lands.

The matter has been discussed with federal authorities and it has been agreed that should it be necessary to close the season on any particular kind of animals, the Indian should respect that season, inasmuch as he would not kill any of those designated during the year in which the season was closed. But, the Indian would, when he needed food, use the flesh of animals that were plentiful enough to be hunted under license by white men.

The question now rises whether conservation areas were unoccupied Crown lands. This had never been clarified. If conservation areas (such as national parks) were declared occupied Crown lands, then the Indian would have no place left to hunt for food.

20% Increase Sought

It has been our policy, consistent with the financial resources available to us, ever to improve the Indian Missionary Record in its news contents, features, and illustrations.

Thus in 1948 we have given our readers, at no increased price for subscriptions, a better paper; a wider coverage of news of general interest, several new features, and, recently, a full page of new comic strips in two colors, which, we hope, will make the Indian Missionary Record much more attractive than it was in 1947.

In the meanwhile costs of publication are ever increasing. Thus the making of stereotypes for illustrations costs us 10% more than it did last year. The cost of paper has also increased in the same proportion. While we are practicing the strictest economy, it is impossible to publish the Indian Missionary Record at a lower price than we do now.

We make bold to ask our subscribers in general, and especially to our good friends of a decade of years—who have sent us quantity orders of 10 or more copies—first, not to delay paying up their subscriptions when they fall due; second, to help us by trying to find new subscribers to the paper. We need exactly 20% more subscribers to stay out of the red. Thus if you already have 20 subscribers on your lists, send us 25. If every one were to do the same, it would be very gratifying.

A recent survey of Indian population shows that the Indian Missionary Record could serve 5,000 families across Canada. This goal can be achieved only through the co-operation of every one!

REMEMBER, THE COST OF 3 PACKS OF CIGARETTES PAYS FOR ONE YEAR'S SUBSCRIPTION TO

"The Indian Missionary Record"

ST. PAUL

Part II

Shortly after the death of Our Lord, a man named Saul, proud of being a Roman citizen, proud of being a Jew, vowed to kill all Jews turned Christians that he could find. He sets out for Damascus to hunt Christians.

A picture story taken from

heroes All-

CATHOLIC ACTION ILLUSTRATED

National Catholic Comic Magazine, Minneapolis, Minn.

AS SAUL NEARS DAMASCUS...

SAUL, SAUL, WHY DO YOU PERSECUTE ME?

WHO -- WHO ARE YOU?

I AM JESUS WHOM YOU ARE PERSECUTING.

LORD WHAT MUST I DO? I CAN'T SEE!

GO TO DAMASCUS. WAIT THREE DAYS THEN YOU WILL BE TOLD.

BLINDED, SAUL WAS LED TO DAMASCUS TO THE HOUSE OF A FRIEND. THREE DAYS LATER...

BROTHER SAUL, I AM ANANIAS SENT BY THE LORD. YOU MAY HAVE YOUR SIGHT AGAIN.

GOD IS MERCIFUL! BAPTIZE ME, ANANIAS. FROM NOW ON I SHALL BE CALLED PAUL.

ANANIAS BROUGHT PAUL TO SOME OF THE DISCIPLES TO BE TAUGHT. THEN HE WENT INTO THE SYNAGOGUES TO PREACH.

But MANY PEOPLE RECOGNIZED SAUL OF TARSUS AND KEPT GUARD AT THE GATES SO HE COULD NOT ESCAPE.

YOU'LL BE SAFE IN ARABIA. IT WON'T HURT YOU TO MEDITATE ON WHAT YOU'VE LEARNED, PAUL.

THANK YOU FOR ALL YOU'VE DONE. WE'LL MEET IN JERUSALEM SOMEDAY.

TIRED OF THREE YEARS IN ARABIA PAUL WENT TO JERUSALEM.

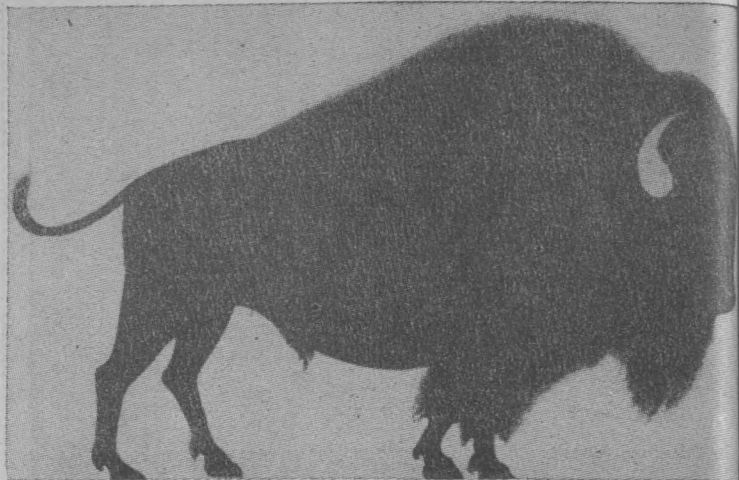
I SPEAK THE TRUTH -- JESUS OF NAZARETH IS THE SON OF GOD.

YES, WHO'D BELIEVE YOU, SAUL OF TARSUS!

HAN! SAUL! SPEAK TRUTH! WHAT DO YOU KNOW ABOUT THAT! AND HE WANTED TO KILL US!

To be continued next month

True Facts On Disappearance Of The Buffalo



Symbolic painting of the bison, commonly called Buffalo the great provider of the Plains' Indians, now almost extinct.

Recent news stories have suggested that the few remaining buffalo in captivity might be slaughtered to replenish the meat shortage. In all probability this won't happen. The few tons of meat we might get from the five thousand buffalo reservations wouldn't mean much of a help to our meat supply.

Yet these news stories bring up an interesting fact. Whether or not we slaughter the few buffalo left, these herds are dying out rapidly and face extinction. In 1893 there were about a thousand left in the country. They were placed on reservations. The government has spent hundreds of thousands of dollars trying to increase the herd. In half a century, the increase has been only a few thousand. In the last ten years, this increase has dropped to less than four hundred. Today the death rate is equalling the birth rate.

Volumes have been written about the buffalo. Most of it has come down to us from books of fiction and the information is not very accurate. In the first place, those animals that roamed the plains in the early days are not buffalo at all. Real buffaloes are found only in Africa and Asia and have a big hump on their back. What we have so glibly called the buffalo is an American bison, which is the only species of its kind known in the world. But since everybody knows them as buffalo, we will continue to use that name in this article.

All of us have read the stirring tales of the great buffalo days, when hunters went out and slaughtered the animals by the thousands. We have been led to believe that this slaughter wiped these herds from the plains. The truth is that these hunters, never at any time very numerous, had little to do with the disappearance of the buffalo.

The buffalo began to disappear long before this. It is

estimated that in primitive days there were over 75,000,000 in the United States. By 1850, long before the railroad crossed the plains or any settlers came, the number had decreased to less than 20,000,000.

What happened is simple. Nature played a trick on the buffalo. These animals got their main food from a short tough grass, which grew in tufts and which could be eaten the year round. This is Buffalo Grass. By 1830 this grass began to disappear at the eastern edges of the plains being replaced by a tall grass known as Blue Stem. The weakness of Blue Stem for food was that it died and shriveled away in early September and didn't come back again until the spring. Which meant that the buffalo would starve in the winters.

By 1895 Buffalo Grass had almost ceased to exist. So did the buffaloes. But in 1936 a strange phenomena happened out in the prairie states. The great drouth came and with it the dust storms that traveled hundreds of miles. When the drouth was over and the dust storms passed, Kansas and the prairie states found the famous Buffalo Grass growing everywhere.

Another fictional story about buffaloes was that they traveled in great herds that darkened the prairies for many miles. The herds never exceeded forty animals. These small herds grazed close together, which gave rise to the story of their fantastic size.

STRANGE BUT TRUE

TO KEEP PEOPLE AWAKE DURING THE INTERMINABLE SERMONS AT ONE TIME COMMON IN ENGLISH CHURCHES THE BEADLE WENT ROUND THE PEWS WITH A STAFF WHICH ON ONE END HAD A FOX "BRUSH," THE OTHER A BRASS KNOB. THE BRUSH WAS USED ON THE WOMEN, THE KNOB ON THE MEN.

IN CATHOLIC EIRE, CATHOLIC QUEBEC AND THE CATHOLIC CANTONS OF SWITZERLAND, Protestant schools are maintained by the State equally with Catholic schools.

There are 800 CATHOLIC HOSPITALS staffed by nuns in the UNITED STATES, catering for about FOUR MILLION PATIENTS ANNUALLY.

FOUNDER & SUPERIOR OF THE FRIARS OF ATONEMENT, FR. PAUL FRANCIS, S.A. A CONVERT BORN 1865 IN MARYLAND, VOWED AT AN EARLY AGE, NEVER TO TOUCH MONEY. THEREAFTER HE NEVER TOUCHED, LITERALLY ANY COINS AT ALL.

Egyptians Invented Bread

Bread, it is said, was invented by the Egyptians thousands of years ago, when they found that the flour made from two cereals — wheat and rye — would rise when yeast was added, thus making that remarkable food which dominates our whole life, a loaf of palatable appetizing bread. Only the dough made of wheat or rye flour possesses the ability to retain gases! This is due to certain properties of the proteins peculiar to these two grains. These properties are not possessed by either barley, millet, oats or corn. That is why wheat, because it is grown more extensively than rye, is considered the king of all grains.

A NEW BOOK

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By Father G. Forbes, O.M.I.

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WINNIPEG

Chapter II

The Little Girl Remembers

THE night that Tegakouita did not like to remember, but was still so fresh in her memory at times that it colored all her life, began quietly. She was then five years old, and her eyes were still so weak from the disease she had survived that she seldom left the dimness of her cabin, where her family dwelt along with several other families of the clan. The young braves were away on a hunting party, and the old warriors and women and children were gathered around their hearthfires, smoking and telling tales. Tegakouita, who had just recently recovered from smallpox, kept her eyes closed, to guard them against the smoke from the fires, and she lay on her bed of skins and pine boughs. She had no name at that time but "the small one," — "the poor one" and such others as might come handily from the lips of the person addressing her or speaking of her. Half asleep she heard her aunt say: "It is time: that she had a name, that little one who walks as though she always pushed something before her in the dark."

"Tegakouita. Yes." It was the voice of her uncle chief. "Let her be called thus. Tegakouita — she who walks as though moving something before her in the dark."

Tegakouita said the name over softly to herself and a tight feeling came into her throat. But Indians, she had early learned, do not weep. They must not show their feelings. So she had swallowed the childish lump, that meant she felt sorry for herself, a little girl who had always to walk as though feeling her way in the dark. (Abbé Cuog, learned Sulpician, gives this interpretation.) But it was a good name for her, and tiny as she was, and confined as she was, so that her mind worked faster than the small legs could obey her smarting eyes, she knew it was the proper name for her, though chosen not to imply a compliment, or on account of her beauty or bravery, as Indian children of the Iroquois nation were usually named. Someday, maybe, she might have a different name. Her tribe frequently changed outworn names. Or unwanted ones.

She lay quite still thinking about her new name, until presently another shocking statement reached her ears. "Her mother brought bad luck to our people," her aunt declared. "Smiling Warrior took her for his wife so that she might not become a common woman, and he loved her mightily, though she was born one of our hated rivals, an Algonquin. But she was a Christian and brought



(THE SPRING OF TEGAKOUIA

By SERENA WARD

evil to us. And perished of it herself. The pest (smallpox) is still strong among us, and we must move our village ere we all perish. And we shall see to it that Tegakouita never makes that sign of the evil spirit her mother traced upon her as she lay dying. The child is young. She will forget the sign of the —" Tegakouita did not catch the last word, but the next morning five more braves who returned from the hunt were stricken with the pest, and their medicine man could only mumble some words and breathe down their throats to dispel the evil spirit, and everyone was afraid.

"Let us go to the rapids immediately. Let our new village be there, where no evil signs have been practiced on our people," their sorcerer advised, and before the shadows were shortest (noon) and the sun stood directly overhead a long line of squaws wound their way toward Gahnawague (Mohawk dialect for "sault" — "rapids") bearing their household goods upon their backs, followed by barking dogs and dragging their heavier belongings in carts without wheels. The warriors, as customary, disdained such menial tasks, and stalked along in their wake or raced ahead with drawn bow and arrow to bag meat for the first meal in the new village. All were gayer than they had been for a long time. They were leaving the pest behind. They would smoke their peace pipes over new council fires and a new day was before them, and the young Tegakouita, who, having neither father nor mother, was to grow up constantly reminded that she was one who advanced in the dark. It made her feel very shy, and she was more willing than ever to keep out of sight, in the cabin, putting things in order and fanning the fire until flames leaped and squirrels and deer meat bubbled in their boiling broth.

She did not know that there were among the people of her nation a few who still were Christians, who remembered the meager teaching of the Blackrobes, whose visits had been few and far between. And she did not know of Isaac Jogues, who had been tortured and tomahawked by her people some years before her birth, nor of René Goupil, his friend and helper. She did not know they had helped to pave her way by

their martyrdom, as she advanced hesitatingly through her life.

But as she grew older and had so much time to think, as she worked alone in the long darkish lodge, with its four smoking fires in their hearths down the centre of the long house, she could not believe that her mother had brought bad luck to the clan, and some day she would prove it. Indeed, she must prove it, for her mother had been different from her aunts and her stern father, who had smiled occasionally upon her. She had been lovely and dear, and her father had loved her and looked upon her tenderly as no other brave looked at his wife. Tegakouita remembered. And some day she would learn that sign and show them all that it brought good luck. Only good luck to all who used it. It had to be that way.

Something else had brought them the pest. She had heard it was very terrible at Fort Orange (Albany) and had spread far, far to the east to a place called New Amsterdam (New York) on the biggest water of all. Her mother had not made the sign there. Thus she reasoned and remained silent through the years. Now she was a young woman. All of ten!

As she stood motionless behind the snowberry bush, guarded by the great oak, Tegakouita had different worries to ponder upon and she hoped the sneaking Huron, who had now gone from sight and sound, was not bringing more bad luck. But if it did come today, she was not to blame for it. The sign was not to blame. But she must warn her uncle.

Snatching the feather from her black braided hair and abandoning her buckets, Tegakouita bent low and walked rapidly in the opposite direction, to where a secret path led straight up the long hill at the rapids.

The September afternoon sun slanted through the trees and brushwood but the little Indian knew her trail and her moccasins were fleet and sure on the steep path, peopled by flying and furry creatures. Down this path she often came alone, to think and talk to the birds and to be away from the gossip of her aunts and their friends, when it pleased them to stay in the cabin.

Up the hill she ran feeling no fatigue. Feeling not at all like one who pushed something before her. But truly did she pray in her own strange way that whatever news she bore to her people of the skulking Indian, it would not necessitate their moving away from her beloved Gahnawague, where the birds sang for her, the creek rippled for her, and where she knew all the secrets of nature, as she might not find them elsewhere — without walking again in the dark.

(To be continued)

CHARLEMAGNE
EMPIRE BUILDER

ON CHRISTMAS DAY, 800 A.D., CHARLEMAGNE WAS CROWNED EMPEROR BY POPE LEO III.



THE CROWD SHOUTED: "TO CAROLUS AUGUSTUS CROWNED BY GOD, MIGHTY AND PACIFIC EMPEROR, BE LIFE AND VICTORY!"

UNDER CHARLEMAGNE FOR THE FIRST TIME, MUCH OF WESTERN EUROPE WAS UNITED AS THE HOLY ROMAN EMPIRE. ONE FAITH PREVAILED FROM NORTH TO SOUTH, EXCEPT AMONG HEATHEN TRIBES.



CHARLEMAGNE WAS BORN IN 742. WHILE YET A CHILD, HE WAS ANOINTED FOR THE KINGLY OFFICE, AND LONG BEFORE HE REACHED MANHOOD, HE WENT INTO BATTLE WITH HIS FATHER, PEPIN THE SHORT.



CHARLEMAGNE AND HIS YOUNGER BROTHER, CARLOMAN, INHERITED THEIR FATHER'S DOMINIONS. SOON AFTER BEGINNING HIS REIGN, CHARLEMAGNE HAD TO PUT DOWN A REVOLT BY HUNALD, FORMER OF AQUITAINE. HE WORSTED HUNALD SINGLE-HANDED.



CARLOMAN HAVING DIED, CHARLEMAGNE, ALONE, RULED THE VAST AREA THAT WAS TO FORM THE HOLY ROMAN EMPIRE. HE HAD TO GO SOUTHWARD INTO ITALY, NORTHWARD AMONG THE HEATHEN TRIBES TO DEFEND HIS RIGHTS.



MOST STUBBORN OF CHARLEMAGNE'S FOES WERE THE PAGAN SAXONS. FINALLY IN 785, WITTEKIND OF THE SAXONS WAS BAPTIZED, WITH CHARLEMAGNE AS HIS GODFATHER.



AT HOME, CHARLEMAGNE PROMOTED LEARNING. HE CALLED LEARNED MEN TO HIS COURT, AMONG THEM ALCUIN OF YORK, AND SOUGHT LEARNING FOR HIMSELF AND OTHERS.



THE FIRST EMPEROR OF WESTERN CHRISTENDOM WAS EXCEPTIONALLY TALL AND STRONG.



CHARLEMAGNE, CAROLUS MAGNUS, KARL DER GROSSE, WAS BURIED IN THE CHURCH AT AACHEN BUILT BY HIM... LEGENDS AROSE TO THE EFFECT THAT HE WOULD ONE DAY COME BACK AND RESTORE UNITY TO EUROPEAN CHRISTENDOM.



ANIMAL ANTICS

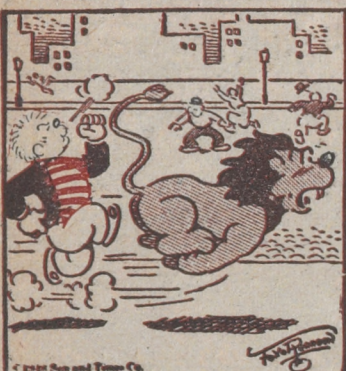
By Ed Nofziger



"See what happens when you bite your nails!"

BOZO

by Foxo Reardon



JACK AND JUDY IN BIBLELAND

"The Viper"

By Robert Acomb



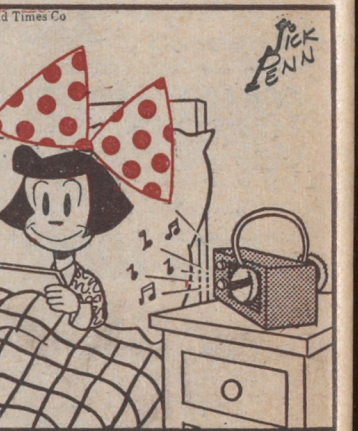
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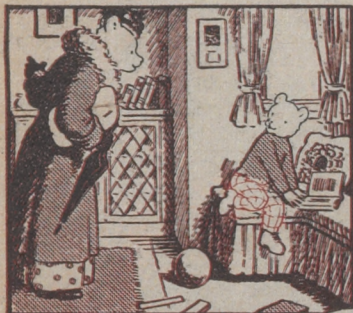
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RUPERT

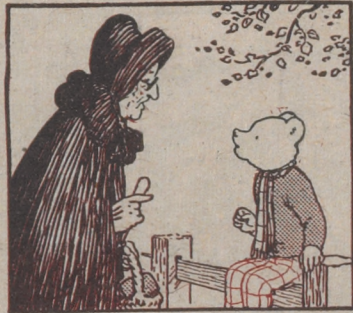
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Mrs. Bear's cold is better, and she has had a brisk walk through the village. When she returns Rupert can see by her smile that there is news for him. "Did you know that your friend Margot had come back to Nutwood?" she asks. "She is living with her granny at Mulberry Cottage." "Margot? I'd nearly forgotten her," cries Rupert, jumping up. "It's ages since anybody saw her round here. Please, may I go along there and ask her to tea?"



When Mrs. Bear has given him permission Rupert puts on his scarf and runs toward the edge of the village. He is just crossing a fence when he sees the tall figure of Margot's granny walking slowly along a path, and breathlessly he gives his message. "That's very kind of you," says the old lady. "I should love Margot to come to tea with you—if only she would. I'm a little worried about her these days." "Oh, do tell me what's the matter," says Rupert. "Can I help?"



Rupert looks up anxiously as the old lady tells her story. "It's such a long time since Margot was here that she's afraid everyone will have forgotten her," she says. "Every morning she takes a packet of food and goes out all alone until the evening, and will never tell me where she has been. She may be wandering into dangerous places. I do wish she could meet some old friends like you." "She needn't be shy of me and my pals," declares Rupert. "I'll go and search for her at once."



The old lady tells Rupert that she thinks Margot generally goes towards the woods, so he starts off in that direction. Soon after he reaches the trees something white catches his eye, and he picks up a small handkerchief. Looking at it closely he gives a start. "It's got the name 'Margot' on it," he murmurs. "That means she has passed this way." Then there is an interruption. "What have you found, Rupert?" calls a cheery voice, and the Rabbit twins run to join him.



Rupert shows Margot's handkerchief to the Rabbit twins and tells them why he is searching for her. "I can hardly remember Margot," says Rex. "It's such a long time since she was here." "You'll know her when you see her," says Rupert. "She's a shy, old-fashioned little girl." "And I can tell you what she is," pipes a small voice. Horace the hedgehog peeps out of a bush. "She's in a very dangerous part of the wood. You'll be doing her a good turn if you bring her away from it."

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(To be continued)

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